A

# Combat betwixt the Spirite and the Fleshe.

A RIGHT FRVITEFVLL and godly Sermon, vpon the 6. and 7. verses of the 2. chap. to the *Colloſsians*: by WILFRIDE ROOS Preacher of Gods worde.

AT LONDON,
*Printed by Robert Wal*de-graue, dwelling without *Temple-barre*.

BX5133
.R646C6
Office

¶ To the right vertuous and godly *Lady, the Lady Wreye, wife vnto the right* Honorable, Lord chiefe Iuſtice of England: VVILFRIDE ROOS, miniſter of *Gods vvord, vviſheth increaſe of all* good ſpirituall graces, with health, wealth, and endles loyes to Gods glory, and your Ladiſhips owne full contentation and comfortes in the Lorde.

VErtuous and godlye Ladie, my experience of your vertuous ſpendinge of that time, ſpared frō other neceſſarie buſines, in reading good books to paſſe your ſhort pylgremage, here in this life to the glory of God, in trembling and feare, both to diſpleaſe ſo good a God, as hath ſo boūtifully powred his blesſinges vpon you, and therewith all, willing to know what ye might do, that might pleaſe the Lord beſt, and alſo I knowing your clemency in excepting euery ſmale gifte wherein goodwil is offered, mooued me with the better courage, to penne this little Treatiſe for your Ladyſhippe to looke into, as a perfect Seeing Glaſſe for all Chriſtians to behold them ſelues in, knowing that as your good Ladiſhip doth knowe me,

ſo I know you wil not looke for that ye knowe is not in mee, but take in good part, that which the Lord hath beſtowed on me, in the which I do come far ſhort of my dutie, vnto your goodneſſe, for that bountifulneſſe I haue receiued, to the cõforting of me & mine. But (good Lady) take this little worke in good part, as proceeding from an vnfayned heart, firſt, to further the Lordes buylding, although but with the ſmalleſt ſtones, Secondly, to teſtifie my goodwil to your Ladiſhippe: and therefore as a token of my pore goodwill, I haue framed this ſmal worke, euen as the Lord hath of his mercy inabled mee. Euen with the poore Bee, gathered of euery flower ſome little, moſt fitteſt to make a comfortable Licour, for the comfort of the ſicke ſoule of man, and dedicate it to your Ladiſhip. Thus with my praiers, for the good Lorde your honourable husband, your good Ladiſhip, your worſhipful and moſt vertuous children, walking forwarde as they haue receyued Chriſt the Lord, as alſo for all your family and welwillers, I reſt your good Ladiſhippes in the Lorde during life.

*W. Roos.*

## Colloſſ. 2.6.7. verſes.

*As yee haue therefore receiued Chriſt Ieſus the Lord ſo walke in him, rooted & built in in him, and ſtabliſhed in the faith, as ye haue bene taught, abounding therein with thankeſgeuing, &c.*

SAynt Paule, in the former part of this Epiſtle, to the end he might the more effectually ſtrengthen and confirme theſe ſame whom hee writ vnto, he himſelfe being in priſō, and vnderſtanding that certaine falſe Apoſtles did greatly labour to corrupt that doctrine, wherein they had bene taught of their miniſter Epaphras, as the Deuill neuer ceaſeth to ſtirre vp one or other to ſowe tares amongeſt the good wheate, he did with greate plentyfulnes of matter, after the ende of his preface ſet out vnto the Colloſſians, the great benefite that Chriſt had done for them, firſt he ſheweth them their eſtate, what they were of them-ſelues, euen ſtraungers, and alliants, and enimies to God, becauſe their minds were infected with euill thoughts,

Secondly

Secondly what they are nowe by Christ, euen reconciled vnto God holy and vnblamable, and that this reconcilement was made manifest vnto them by the preacheing of the gospell, vnto them by their minister, which doctrine, that they might imbrace still, and bee assured of it, as such doctrine as they ought not to doubt of, and therefore not to seeke or giue eare vnto those who taught or instructed them otherwise, & therfore the Apostle doth approoue and ratifie it by his owne example, as that which he himselfe preached, and for which hee now suffred, as that doctrine whiche made euery one perfect, as that whiche opened to enery man the waies of God and Christ, in whome are hid al the treasures of wisedome and knowledge, so that they needed not any where else to seeke for any thing which was necessary for their saluation. And when hee did lay open all these thinges vnto them, hee sheweth: *Least any man* (saith hee) *should deceaue you with intising wordes*, and so hauing commended the doctrine and the great effectes of it, and praised them for their readinesse they shewed in the imbracing of it, hee nowe cõmeth to exhorting them to perseuerãce

and

and going forwarde in the ſame, in theſe wordes before read vnto you &c.

*As ye haue therfore receiued Chriſt Ieſus &c*

The Apoſtle doth heare behaue himſelfe lyke a wiſe and ſkilfull ſchoolemaiſter, who to the ende hee may make his ſchollers profite and goe forwarde to bee of a good courage, not to fainte or giue ouer, or to bee any waye diſmaide, hee inſinuateth himſelfe to them by certaine good liking of them: and their readineſſe to continue in that they had receaued Chriſt to bee their ſchoolemaſter, like good ſchollers, as it might well appeare, in ý they had behaued thẽſelues like good Schollers to their Paſtor and Teacher, & were capable to conceiue ý which hee had preached amõgſt them. I ſay theſe wordes were a cloſe ſturring of them forwarde, in perſeuering, in ý doctrin which they were to profeſſe, in ý hee ſaith they had already receiued him, the worſt was paſt, the hardieſt brunt was ouercome, they had learned the hardeſt leſſon, and there remained nothing nowe, but dilligence to continue and keep it. He doth ſo aſſure thẽ that they are alredie inſtructed in Chriſt, yea euen in ſuch ſort, as it was neceſſary for them. And therefore not to bee lighte of

hearing others whatsoeuer, as for Christe they had receiued him alreadie: and a very strong and effectuall argument was this vnto them, to defend themselues withall, against such as went about to nossel them vp in any other doctrine. And the like argument he vseth to confirme the Galathians: *If any man preach vnto you otherwise thē yee haue receiued, let him be accursſed.* Gal.1.8. The wordes themselues haue as it were a certain affinitie, for as ther he biddeth them to hold him accursed that preacheth anie other: so here he biddeth them, *walk in the same they had receiued.* But that wee may bee profited by these wordes, for somuch as it is said: whatsoeuer things are afore hand, they are written for our learning. Let vs learne here first of all, that where he saith, *They had receiued Christ in all treasures of wisdome and vnderstanding:* hee attributeth this to the doctrine and preaching whiche they had of their Minister, where we see this, that the only ordinarie meanes, whereby we receiue Christ, is by the ministerie of the woorde of God: for hauing receiued Christ, they had receiued him by whom they were saued, so that we see that the preaching of Gods woorde is

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the formall cauſe of our ſaluation: & that ſaint Paule vſeth as a ſtrong argumēt in the tenth to the Romanes: *For whoſoeuer ſhall call vpon the name of the Lord Ieſus, ſhalbe ſafe.* But how ſhall they call on him whome they doe not beleeue, howe ſhall they beleeue in him of whome they haue not heard, and how ſhall they beleeue without a Preacher, &c. So that hee proueth, that without preaching there can be ordinarily no faith, and conſequentlie no ſaluation: for by faith are wee ſaued without deedes. Here we ſee how greatly wee are bounde vnto God for the preaching of the Goſpell, ſeeing that thereby wee receiue Chriſte, of whom as from the fountaine, we receiue that heauenly matter of life, we receiue him as of whome all wee which are his members receiue nouriſhement, as without whom wee are like the dead bowe of a tree, which is good for nothing but to bee caſt in the fire, ſo that I ſayd, hauing the Goſpell as God be thanked we haue, the long continuance therof God graunt, with fruite thereby, by vs reaped to eternall life, wee may boldly ſay with the Apoſtle, *Beholde now is the accepted time, behold now is the day of ſaluation:* Rom. 10.

Wheras he saith ye haue receiued Christ, we must not think that he meaneth Christ bodely, or really, but by faith, which they hold in him by the preaching of the gospel, as appeareth by these wordes, since wee heard of your faith in Christ Iesus, and your loue towardes all saintes. 1. chap. of this Epistle, and 4. verse, where thapostle saith, *we giue thanks vnto God the father of*
Col. 8. 4. *our Lord Iesus Christ, since we harde of your faith in Christ:* So that vnto faith he attributeth the thing it selfe, namely to receiue Christ, for by faith we lay holde on him so, that hauing faith in Christ Iesus, wee haue receiued him, for without Christ, there is no faith to be saued by. But onely a vaine imagination or foolish opinion, he vseth a figure called Neominia, for where he saith, wee haue receiued Christ Iesus, his meaning is, we haue receiued the gospel, whereby Christ raigneth amongst vs, as when wee receiue the lawes of the Prince, we are said to receiue the Prince, as vnto whom we do submitte our selues, so that wee haue receiued Christ Iesus, if that wee haue receaued his Gospell. If then there bee any which haue not with such diligence, harde the worde of God preached as they ought to haue, or if

they haue not had it in that eſtimation, which it ought to be had in, as a number of ſuch there bee, which doe not eſteeme, this ſweete and comfortable Manna of the ſoule, and as it is in deede the worde of their ſaluation, and ſo as the worde of God, but rather as the people in Ezechiels time, as a ieſting tale, or as a ſonge of one that canne ſinge well. And therefore doe not thereafter, or that iudge no better of the ſame then the blockiſhe Papiſtes: voide of all ſhame doe write, that this worde of life, the worde of God, is not neceſſary for the common people, thoſe that bee ſuche, I pray God that after ſo longe hearing of the worde preached, they may haue grace to correct themſelues, that they bee not condemned of the Lorde at that daie, when all ſhall appeare before the Iudgement ſeate of Ieſus Chriſte, for wee are bounde to heare the worde of God as ſoberlie, as diſcreetelie, and as reuerently, as if Chriſte were preſent in hys owne perſon, and ſpake vnto vs, and receaue it in as humble manner as wee woulde doe Chriſt hym ſelfe, yea, and to reade it wyth ſuche mode-

Ephe.1.13.

Ezechiel.33 32.33.verſe

2.Cor.5.1.5.

ſtie, as if Chriſte talked vnto vs as hee did vnto thoſe that left it at Chriſtes appointment for our vnſpeakable comforts. Seeing that the Apoſtle in this place recited, calleth the Goſpell, as himſelfe, ſaying. *As ye haue therfore receiued Chriſt Ieſus the Lord*, meaning in deed the goſpel of Chriſte as it ſhall bee ſhewed more manifeſtlie, for although theſe wordes themſelues, bee as it were a caueat vnto theſe people, vnto whome the Apoſtle writeth, and ſo vnto vs, that they and wee ſhoulde not be perſwaded by falſe Teachers, who woulde haue mingled Moſes with Chriſt, the Lawe with the Goſpell, ſo it is a ſingular commendation of the Doctrine whiche they had receiued at their Miniſters mouthes: as alſo a great praiſe of their happie eſtate, by meanes of their prompe and readye mindes to receiue it, as that whereby they were in full poſſeſſion of Chriſt, & here alſo, let vs marke with great diligence, the argument that the Apoſtle frameth very learnedly, and ſtrongly to exhort them to continue and goe forward in the ſame doctrine, and in ſuch wiſe as they had bene taught: As ye therefore haue receaued. This is the conclu-

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cluſion, by the which he proueth: that they had receaued the Goſpell in moſt perfite order in the former words, being written in the fift verſe, and are theſe: *For though* (ſayth ỹ) Apoſtle *I be abſent in the fleſh, yet am I with you in the ſpirite, reioycing and beholding your order* (that was the manner of their eccleſiaſticall Diſcipline) and your ſtedfaſt faith in Chriſt, he proueth yet, firſt by Epaphras the preacher, who had informed him of the maner of their behauiour towards the doctrine which he had taught them: Secondly, where he ſayth he is preſent in ſpirit, or as ſome write mind, it is by him ment that he ſaw them with the eyes of his ſpirite or minde, allowing of them, yea reioyſing, whereby hee doth more earneſtly confirme them: that their order and ſtedfaſtnes in Chriſt was ſuch, as he reioyced at it, and therefore iuſt and perfite, ſo that they might keepe the order they had begunne, they were in the right way, therefore ſayth hee, walke euen ſo as ye haue receiued him, conuincing them of to much lightnes and vnconſtancy, if they ſhould not walke in the truth, as they had receaued the truth, for to what ende did they receiue it but to walke in it. But

they had receaued it, therefore they must put it in that practise, and frame it to the right end, which is to liue according vnto ỹ same, for otherwise it was to no end they had receiued it, it should rather be to their hurt then to any profite vnto them. And a very profitable lesson ought this to be to vs at this day, whose state and condition is all one with these of Colloſſia, vnto whom Paule wryteth, for who seeth not ỹ it may be said of vs, that we haue receiued Christ Iesus the Lord, in ỹ we haue receiued ỹ Gospell, but to walke in it, to frame our liues & conuersations vnto it, we had neede of a great manie Paules, to exhort vs, to moue vs, to conuince vs, by reason that we haue receiued Christe, and so by that meanes to drawe vs, will we, nil we, to liue according vnto it: for being assured of the receiuing and possessing of it, wee are too sottish, we are too blinde and sense lesse, if we will not bee stirred to practise the same in our liues and conuersations, considering that the Lorde bestoweth not his giftes, and especially the Gospell, on vs to treade it vnder our feete, and surely the Gospell was neuer more freely preached then at this daie, the knowledge of a

great

great number, the Lorde bee praiſed very ripe, but as touching life and conuerſation verye looſe. No doubte there is ſome great puniſhement prepared for thoſe that are diſobedient to Gods worde are ſubiect to many curſes, the Iſraelites for diſobaying the worde of God were carried captiue into Syria, what muſt wee looke for: further, wee reade in the thirteene of Luke, of him that had planted a figge-tree in his vineyarde, and came three yeares to finde fruite of it, but hadde none, and therefore ſaith hee cutte it downe, by this wee ſee the daungerous eſtate wee are in, that haue ſtande in the Lordes vine-yarde, ſo many three yeares, and yet bringe forth no fruites of the Goſpell, wee muſt looke to bee cutte downe. And no doubte of it, as that puniſhement of God was executed vpõ ỹ Iewes, for their vnfruitfulnes three yeres ſpace, what ſhal we looke for, ſuch as thapoſtle ſaith here hauing receiued Chriſt, not three yeares but many three yeares, continually knocking at our dores as he did at the dores of the Citizens of Laodicia, both by preaching the Goſpell, by our godly miniſters,

Deut. 30. 28. 15. & 30. 17. 18. Iere. 26. 4. 5. 2. Re. 17.

Reuela. 3. 2.

and threatninges of his Iudgementes, and the very iudgementes of God executed amongst vs, besides continuall threatninges from heauen aboue, and on the the earth belowe, in all this time hath this figge tree, beene laboured by the Lordes labourers to bee fruitfull, it hath bene lopped, digged about, new earth laid about it, and yet remayneth barren and so vnfruitfull, we haue not walked in Christ, though we haue receiued him, wee are as the figge tree not onely vnfruitfull, but keepe the ground also barren. Surely we must be cut downe, rooted vp, and accursed, and it shall be said vnto vs neuer fruit growe on thee hence forth, because the meanes shal be taken away (euen the gospell) and so shall Iesus Christ geue him selfe vnto a people that will bring forth fruits of true perfection, vnto euerlasting life, and therefore as wee haue receiued Christ Iesus the Lord, so let vs walke (in him) while it is sayde to day. The author to the Hebrewes, exhorteth them, so to walke as they had beene taught, and setteth out vnto them an excellent similitude whereby he declareth, that as they that are diligent in framing their liues accor-

Mat. 21. 41.

Psal. 65. 8.

Heb. 3. 7. & 4. 7.

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ding to the rule of Gods word in walking as they haue receiued Chriſt Jeſus, receaue a bleſſing at Gods hande, ſo the other, which walke not ſo, which are vnprofitable hearers, receiue deſtruction, his wordes bee theſe, as the earth (ſaith he) which drinketh in the raigne that commeth oft vpon it, and bringeth forth hearbs meet for them that dreſſe it, receiueth bleſſing of God, ſo that which beareth thorns, & briers: is reprooued and is neare vnto curſing, whoſe end is to bee burnt. Heb 6.7.8.

And therefore that wee may auoide the maner of euill ground, that we be not ſuch as bringe foorth briers and thornes, ſeeing the Lord vouchſafeth to watter vs with his Goſpell, let vs earneſtly indeuour our ſelues at the Apoſtles exhortation, to bring forth hearbs meete for him, that dreſſeth vs, let vs bring forth ſuche fruite as maye delight the eies of God, let vs as the Apoſtle ſaith walke euen as wee haue receiued Chriſt. The Prophet Eſay, in the 5. Chapter of his prophecie, ſetting forth the great bountifulneſſe, and liberality of God towardes the Jewes: ſheweth firſt what great loue he declared in planting his Churche amongeſt them Eſay. 5.

which the Prophet termeth a vine-yard, he sheweth further more, how he bestowed great diligence and coste in hedging of it, in walling and planting of it with godly grapes, in the middest of it, hee built a Tower, and made a wine-presse therein, which indeed was the ministration of his worde, afterwardes hee looked, that it should bring forth grapes, and it brought forth wilde grapes, he maketh the Iewes Iudges them selues, whereby they might perceiue they were the cause of their owne ruine and decay. O ye inhabitants of Hierusalem, and men of Iudah, Iudge I pray you saith the Lorde, betweene me and my vine-yard, what could I haue more done for it: that I haue not done. Why haue I looked that it shoulde haue brought forth grapes, and it brought forth wilde grapes: seeing it hath thus serued mee (saith God) I will take away the hedge thereof, and it shalbee eaten vp, I will breake downe the walle, and it shalbee troden vnder foote, I will laye it waste, it shall not bee cut nor digged any more. But briers, and thornes shall grow vp: I will commaunde the cloudes they raigne not vpon it. And then hee sheweth

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what this vine-yarde is: as for the vine-yarde of the Lorde of Hoaſtes (ſaith hee) it is the houſe of Iſraell and Iudah. his faire planting: hee ſheweth alſo what the good grapes were hee planted it withall, Namely, Iudgement, and Righteouſnes, (which in deed are ẏ true fruits, of ẏ feare of god) he ſheweth alſo what ẏ thorns were which it did bear, namely wrong, & miſery, I haue (ſaith the Lord) looked for iudgment and equitie, and there is wrong for Righteouſues, and loe, there is crying, God knoweth it is the miſerable ſtate of this laſt age, and in ſome meaſure accuſeth England, which is the Lordes vine-yarde, where he hath built ſuche a wine-preſſe, wherein hee hath ſet out his word plentifully, which hee hath hedged, and walled with ſuch excellent inſtrumentes, and Preachers, as neuer were the like in any one kingdome. The Lorde graunt that the walles be not broken downe, that this vine-yarde bee not laide waſte, nor the raigne forbid to raigne vpon it: which plague is eminent, to bee executed vpon all thoſe that either contemne his Goſpel or lightly regard the ſame, which is made manifeſt, by negligent life, and no care to liue vnder obedience to the Goſpell: wee

see how bee hath dealt with other Countries, and therefore wee ought not to bee
et.4.17. secure, and careleſſe, as though wee were in good caſe, when our neighbours houſe is on fire, it doth behooue vs, to looke about vs, for if the time bee come that Iudgement muſt beginne, at the houſe of God, as ſaint Peter ſaith, what ſhall become of them that obay not the Goſpell, and if the moſt godly in this life, eſcape not puniſhment, where ſhall the vngodly, and ſinners appeare, ſuch as make no conſcience of any euill, if God doe this to a greene tree, what ſhalbee done to a drie, if God afflict and puniſhe thoſe who digreſſe or goe aſtray but a little, what will bee doe to vs thinke wee, which ſtraye ſo farre wide. Surely this ſame vine which he hath brought out of Egipt, which hath taken Roote, and filled the Lande ſhalbee ſpoiled, the hedges ſhall be broken downe, the wild Boze out of the woode ſhall eate it vp, and the wilde beaſtes of the fielde ſhal deuoure it, the which plague, the Lord for his mercy turne away from vs, and graunt that as wee haue receaued Chriſt Ieſus the Lord, ſo wee may walke in him.

*As ye haue receiued Chriſt Ieſus the Lord,*

walke

*walke in him*. If wee marke the wordes themſelues, and the great maieſtie that they carrie of themſelues, it ſhalbee ſufficient to moue vs, and vrge vs, to obay the Apoſtles exhortation, who ſaith that as wee haue receiued Chriſt the annointed of God the Father, with the oile of gladneſſe aboue his fellowes, of whoſe fulnes wee haue all taſted: And whereas hee addeth Jeſus, which name was giuen him by the Angells, the reaſon being added, becauſe he ſhould ſaue the people from their ſinnes, and therefore hee had this name giuen him, Jeſus, a Sauiour, & who would not bee mooued to obaye him, that to redeeme him, hath ſhedde his owne bloude: as the Apoſtle Peter ſaith, which on himſelfe bare our ſinnes vpon the tree, by whoſe ſtripes wee are healed, who is it ſo hard harted, that will not willingly walke in him that hath wrought theſe great benefites for him, he which knewe no ſinne, became ſinne for vs, that wee might bee made the children of God, who hath ſatisfied his fathers wrath, hath put out the handwriting that was againſt vs, and faſtened it to his Croſſe, that of the bondſlaues of Sathan, hath made vs Citizens

Pſal. 45.7. verſe. Iohn. 1.16. Colloſſ. 1.1 Luke. 1.31 Eſay. 7.14. 1. Peter. 2. 24.

of heauen, saintes, yea, euen fellow heires with him of the kingdome of God: who is it now, but ought by naming of this word Iesus, is straight way brought in minde of this great benefite, which hee inioyeth by Christ Iesus, by which name and by none other is saluation geuē to mankind, so that not walking in him wee crucifie the sonne of God a freshe, wee make his death and passion so farre of from purifying of vs, that it rather increaseth our damnation, the Lord byddeth vs by the words of exhortation of the Apostle vpon our allegeance, to obaye him and walke in him, in that hee calleth him the Lord, wee learne if he bee the Lord of the whole earth, then wee vpon earth ought to serue him, if wee bee his seruauntes, wee will shewe it by our dutifull seruice, what seruaunt is it that will not obaye his master. Let not the diligence of the Centurians seruauntes, condemne vs of negligence & disobedience. For comming vnto Christ desiring that hee would heale his seruant, when Iesus tolde him, hee woulde come and heale him, hee saide Master I am not worthye thou shouldest come vnder my Roofe: but speake the worde onely and he

shalbee

ſhalbee healed, for he ſaid, I my ſelfe am a maſter in aucthoritie, and I ſay to this man goe, and hee goeth, and to an other doe this and her doth it, all this I haue repeated to this ende, to heare that ſeeing Chriſt Jeſus is our Lorde, wee ought to obay him: as the Centurians ſeruauntes were ready at their maſters commaunde: to doe that was iniоyned them. The Centurian himſelfe in that hee calleth him maſter, acknowledged the ſuperiоritie of our Sauiour Chriſt, as alſo his owne ſubiection. The tenne Leapers which cryed to Chriſt to bee clenſed, ſaide Jeſus, maſter haue mercy vpon vs, acknowledging likewiſe their obedience vnto him, as the ſeruaunt to his maſter, and therefore hee being our Lorde, wee are to ſerue him, wee are alſo to obaye him, if otherwiſe, wee ſhall ſhewe our ſelues rebelles againſt him that is moſt mighty, and moſt vnthankefull, to him that is moſt beneficiall, yea in giuing his lawe, hee vſeth the ſame worde Lorde, to challenge vnto himſelfe as his right, and our duety, our obedience, I am (ſaith he) thy Lord God, and in an other place, by the Prophet, Malachie, if I bee the Lorde, where is

my feare, so that hee will haue vs knowledge our obedience as wee bee bounde. *Not euery one that saith Christ, that calleth Lord, Lord, shall enter into the kingdome of heauen. (But he that sheweth his obedience) by doing the will of the father which is in heauen*, so that the bare name, little auayleth vs, but wee must yeelde that, which the name (seruaunt, or christian) doth exhorte vs vnto, and doth require of vs. The foolish virgines came when the gate was shut, crying, Lord, Lord, but hee answered and saide, verely I know you not, And therefore sayth our Sauiour, vnto the Iewes, that vaunted themselues to bee the Sonnes of *Abraham*, *then doe workes of Abraham*. So if wee acknowledge Christ to bee our Lorde, and yet withholde our obedience, wee declare our selues to bee none of his seruauntes, but such as counterfeyte the name of Christians, being not obedient vnto Christ, and therefore as the Apostle saith, *As we haue receaued Christ Iesus the Lorde*, so let vs acknowledge our obedience, in walking in his lawes and statutes, if not, as moued by the rare expectation of the Apostle, yet (at the least) by reason of our duty, consi-

dering

ſidering the obedience wee owe vnto his deuine maieſtie, by ẏ ſoueraignty he hath ouer vs, by reaſon of that equalitie hee hath with the father, and the power the father hath giuẽ him in heauen and earth. *As ye haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him, &c.* By theſe wordes appeareth that, heretofore I noted vnto you, namely, that whereas hee ſaith, theſe of Colloſſia had receiued Chriſt Jeſus the Lord, (ſpeaking figuratiuely) as is opened before, for that hee ſaith, ſo walke in him, hee continueth in his figuratiue manner of ſpeache: as at the firſt, calling the doctrine of Chriſt, Chriſt him ſelf, Comparing it vnto away wherein wee goe, which doth manifeſtly declare he meaneth the doctrine wherein they had bene inſtructed: And here, where hee biddeth them walke in the ſame, hee doth ſufficiently confirme the doctrine, as that which is moſt ſonnde, and contrary to that which others went about to ſeduce them withall, for if they ought to walke as they had beene taught of Epaphrah their teacher, then were they ſufficiently informed by him, that the Ceremoniall lawe of Moſes was paſt, and that the li-

bertie of the Gospell was come in force, euen Christ Jesus the Lorde, that had freed them from the law, and that as touching Ceremoniall obseruations, of daies and times, and other such like shadowes, they were not to be scrupulous in any such thing, what-soeuer these vaine ianglers deliuered, the false Apostles, to seduce thē, they had the body which was Christ, the fulfilling of the lawe: so many as beleeued, which so farre exceeded all the shadowes, and Ceremonies, as the bodie the shadowe, and as the light the darkenes: thus the Apostle armeth the Collossians, against the wily and craftie perswasions of suche as vrged the obseruations, and ordinaunces of the lawe still as though they had beene necessarye nowe, after the comming of Christe. A large fielde is here laide open against the Papistes, and a notable place for it, for all whatsoeuer to stop their mouths withall: whē they would haue vsreceiue their vnwritten verities, as to beleeue there is a third place, which they call Purgatorie, wherein thesoules of men after their departure this life, must bee a number of yeares, purged as they say: as also against their

Against the Papistes.

Purgatory confuted.

their Auricular confeſſion, their prayers for the dead, Free-will, Saints, and Images: Is alſo their ſeuen Sacraments, their owne bloudy ſacrifices, for the quick and the dead, their Tranſubſtantiation, ſingle-life of Miniſters, with a nomber of ſuche vaine and ſuperſtitious toyes, too fooliſh for children to talke of, which they with all their power and force, by fire and fagotte ſeeke to vpholde, and maintaine: all theſe I ſay, are not worthy ſpeaking of, no not to dreame vpon them, much leſſe to beleeue them, as neceſſarie to ſaluation, ſeeing wee haue not receiued them from God, but by the inuention of Antichriſt, that heatheniſh Pharao of Rome. Seeing as the Apoſtle ſaith here, *As yee haue receaued Chriſt the Lorde ſo walke in him*: what ſoeuer I commaund thee ſaith God, that, onely ſhalt thou doe. Thou ſhalt put nothing thereto, nor take ought therefrom, thou ſhalt bowe neither to the right hande, nor to the left. And therefore mans deuices in Gods matters muſt giue place, in other matters, let thē adde what they liſt, onely touching religion: the worſhippe of God, none are to meddle no further, then they haue expreſſe warrant

wartant out of Gods worde. But if the Papistes, and many other newe vpstarte sectes and Schismes, woulde either regard Gods word, or the auncient fathers where they grounde themselues vpon the Scriptures, they woulde bee afraide to change, alter, or teache any other thing then the Lords institution and ordinance, that he himselfe hath appointed and done: But they regarde neither Scriptures, nor Doctours, if they bee against them, who so euer speaketh against this filthinesse of the Pope, must tast of fire and faggot. They be good almes giuers, but let them goe with our prayers to God for their cõuersion, or els their confusion, that vphold a false Church for a true Church, or seeke by their owne fantasticall toyes, to breake the vnitie of the true Church.

Wee haue here S. Paules counsell in suche matters: namelye, *to walke as wee haue receaued Christ Iesus the Lorde*, not to worshippe him with the doctrines and teachinges of men, the holye ghost hath heere set vs a glasse, whereby we may see how to addresse our selues, and wherby he will bee seene of vs, namely, his worde which the prophet Dauid saith, *Is a Lan-*

*terne*

*terne to our feete, and a light vnto our pathes.* and the ſame by the whiche wee ought to direct our waies euen in our youth much more in our age. And therefore our Sauiour Chriſt ſayth, *Searche the Scriptures: for in them yee thinke to haue eternall life, And they are they which teſtifie of mee.* And againe, *I ame the waye the truth and the life*, therefore let vs according to the Apoſtles counſell, walke in the ſame, and as Dauid admoniſheth. *To day*, and as Symeon ſaith, *all the dayes of our life.* An other profitable leſſon wee all are here to learne, in that wee are bidden walk in Chriſt as we haue receiued him: which is this, that all the actions of our life ought to be comformable vnto the doctrine & life of Chriſt, ſo that what ſoeuer we ſee in our ſelues, which is contrary to the ſame doctrine, wee are by & by to conſider whoſe Schollers we are, what maiſter we ſerue, and ſo learne as hee teacheth vs, and ſo to obay him as he commaundeth. Yea, and wee ought ſo to behaue our ſelues, that the truth of Gods worde ought to bee as a walle vnto vs, to keepe and preſerue vs from all contagion & infection. And this is that ſame ſworde Iohn.5.39.

of

of the ſpirite, which the apoſtle willeth vs to take hold of, to ſlay our enemy the Deuill withall, who is euer in waite to encounter with vs. Diuers examples might heere be brought in, whereby the Lorde mooueth vs to cleanenes of life, as when he ſaith in Leuiticus. *Be yee holy for I am holy.* We may reade in the 17. of Geneſis, how god commaunded Abraham, to walke before him and be vpright, as if he ſhould haue ſayed, without Hipocriſie, euen as though thou wert daily conuerſant with me, alſo in the fifth of Mathew, our Sauiour Chriſt ſayth: *Yee ſhall be perfect, as your heauenly father is perfect.* And this apoſtle in the fourth to the Epheſians: Reproueth the corruption of them, and exhorteth to newnes of life, hee repeateth ſome of their faultes, wherewith they were ſtayned, but ſayth hee, yee haue not ſo learned Chriſte, verye agreeable to the word vſed by the apoſtle heere, wherein hee ſayth. *As yee haue receiued Chriſte the Lord, ſo walke.* Meaning as in that place of the Epheſians: *As ye haue learned Chriſt ſo walke in him.* Our ſauiour Chriſt in the 13. of Iohn, hath theſe wordes. *I haue giuen you an example that you ſhould doo, euen*

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ſtions where withall they were aſſaulted of the falſe Apoſtles, here we ſee alſo how ſtill to confirme them in the truth receaued, hee neuer leaueth them to their own wiſedome: But ſtill bringeth them to ground their faith, vpon the word of God, as that, whereunto to cleaue: Therein the Apoſtle ſaith they doe well, wee haue then here to learne that it is not ſufficient, for vs to receiue the Goſpell, to receiue Chriſt (the worde or glad tidinges of our ſaluation, yea ſaluation it ſelfe to ſo many as doe by faith imbrace the ſame.) But euery one ought to haue ſuche a full, and true knowledge of him, as if any ſhoulde goe about to perſwade the contrary, wee muſt ſtand vnreuocable, hauing our conſtantnes ſurely rooted in Chriſt. A number of people wee ſee, that if a man demaunde of them, what faith is, what it is to ſerue God aright, what ſay they, what doe ye aſke me ſuche a queſtion, it pertaineth to miniſters and Preachers, and ſuch, to know ſuch things, as for my ſelfe I can ſay the Lordes prayer, the beliefe, and ſo forth, and I hope to bee ſaued by Chriſt: what a woe is this, that men and women of all ages and that in ſo great

multitudes at this day, in so long time of the continuance of the Gospell, should be thus blockishe, and so farre from thee, the true vnderstanding of their saluation in Iesus Christ, as to thinke bare wordes will goe for prayer in the daye of accomptes. But this is not to be rooted, this is not to bee built and stablished in Christ, it is to be feared that such are very easie to bee seduced by false doctrine, where hath the fault beene, and not yet amended: Namely, the planting in the Church such dumbe ministers, as are not rooted in Christ themselues, and therefore very vnable to ground other into that body whereof they themselues are not. The Lorde graunt reformation herein, that the bloud of many thousandes be not required at the hands of those, who should redresse this greeuous offence to God, and his Church. Euery state and condition of people ought so to haue profited in this long and peaceable time, of the preaching of the gospell, not by one Epaphras, but many: As wee might all haue beene able to render a reason out of Gods word, of our faith, for the Apostle required of those Collossians, this fruit of the receauing of

Christ

Chriſt the Lord, and of their being rooted and built in him, euen a ſhewing forth of the ſame in all their ſeuerall actions, ſaying: *What ſoeuer ye ſhall doe, in worde or deede, doe all in the name of the Lorde Ieſus, giuing thankes to God euen the father by him &c.* But wee cannot doe any thing to the glory of God, but directed by his worde, whereby wee haue that perſwaſion, that it is to Gods glory, for what ſoeuer is not of faith is ſinne, and here are a number of fooliſh people condemned, and ſpecially the Papiſtes, who being perſwaded to this or that, O (ſay they) it goeth againſt my conſcience, when as (indeede) they know not what conſcience is, who might be truely ſaid, to be of no conſcience at all, as they themſelues, proue againſt themſelues: For a number there be will extoll the Papiſtes for men of good conſcience. Howe good? their actions hath ſhewed, that without remorce hath ſhed the bloud of all ſtates and degrees of men: as olde men, and olde women, younge men, and young women, the blinde, the lame, the very infant in the mothers wombe, and out of the ſame. What vnnaturall ſubiectes in England hath of late daies, pre-

tended by many treasons, sought the bloud of their most louing mother, and gracious Queene, to the suppressing of the Gospell, the vtter Ruine of this common wealth of England, as, to haue deliuered to swoorde and fire, and many deathes moe, their fathers, mothers, brethren, and sisters, their owne wiues children. Who canne truely say, these men haue good consciences, a good conscience is to haue a good knowledge, and a good knowledge, is to bee gathered out of that is good, which is the woorde of God, for those that haue not the word of God as a groundworke, vnto all their doings, it is no conscience. but a vaine imagination, howe soeuer they list to vaunt and bragge of it, for it is not inough to thinke we doe well, but we must bee assured that wee doe well, by approoving our doinges by the woorde of God, for our sauiour resisting Sathans temptations, shewed hee ought so to doe, in saying it is written Paul. reproued him selfe by the woorde of God, when they had called the Ruler of the people, a painted wall, saying, it is written, thou shalt not curse the Ruler of the people. And this is it, *to be rooted in Christ*, to bee able to warrant

Mat. 4. 4. 7. 10.
Act. 23 5.
Exod. 22. 27.
Act. 23. 5.
Exod. 22. 27.

warrant our doinges by the rule of the worde, and to checke our ſelues by the ſame word when wee doe euill, and thus to be able to render a reaſon out of Gods worde, why wee doe this: or why wee doe that, why we leaue this, and why we leaue that vndone: all this is wanting in the Papiſts: and in the vulger ſorts, that commende their conſciences, therefore they be all void of a good conſcience, and therefore men of corrupt mindes, voide of all the perfite knowledge of God, and therefore, the very ſame that Paule ſpeaketh of, *That ſhould be in the laſt daies without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, no louers at all of them that are good, trayterous, high minded, louers of pleaſures more then the louers of God:* As this is a ſpeciall note to proue vs to bee in the laſt daies, ſo, an notable Caueat for all Magiſtrates to beware of, too to much truſting the truce of Papiſts, ſeeing Gods ſpirite ſaith: *They ſhall make no conſcience to break it.* See what a iudgment of God, hath iuſtly beene ſhewed vnto ſuch as hath ioyned in affinitie with Papiſtes, ſome for riches, ſome for other pollicie, that if God had not preuen-

ted it, their affinitie woulde haue proued worse, then the wickednes of the gentiles, God giue repentant hartes to suche as by matching with them, hath imboldened them to these bloudy practises, that vnder the cloake of no suspicion, hath sought the destruction of many, and all this is come to passe for that this counsell here giuen by the mouth of the Apostle hath not beene followed of vs, *Hauing receiued Christ Iesus the Lord &c. Rooted and built in him*, hee still continueth the exhorting them to bee vnmouable, and *built in him, and stablished in the faith, &c.* Thus perswading them to rest in Christ, & where hee saith, *they must be built*, the Apostle, seemeth to make relation to that place of the Corrinth. where it is saide, *A better foundation can no man laye, then that which is laide alreadie, which is Christ Iesus.* and this foundation saith Paule himselfe, *that lyke a wise builder he had laide the foundation.* Nowe, to the ende that these Coll. might not be intised or deceaued with the false Apostles, Philosophicall speculations, and vaine Disputations, as hee willeth them, *To walke in Christ, to be rooted in Christ*, so hee willeth them *to builde in*

Christ,

that is: to be ſo furniſhed, & inſtructed in his doctrine, that they might bee able to ſtand ſteadie, or ſtoutly in the Lords truth againſt all the blaſts and ſtormes of their enemies, and here wee are to learne, all that are effectually Chriſtians, that the meanes to auoide all falſe doctrine, and to keepe our ſelues free from all infection of the ſame, as from all ſuperſtition and Idolarry, is to be built vpon Chriſt, hee is that Rocke vpon whom whoſoeuer buildeth, ſhall ſtande vnremouable, as our Sauiour Chriſt ſaith, where he compareth the hearers and doers of his worde, vnto a man which built his houſe vpon a Rocke, and the Raine fell, and the flouds came, and the windes blewe and beate vpon that houſe and it fell not, for it was grounded vpon a Rocke, and this Rocke no doubt of it was Chriſt, which all which are true builders muſt build vpon, we ſee therfore here how the Apoſtle, compareth the doctrine of the Goſpell vnto three things, firſt vnto a way which he expreſſeth in the worde *Walke*, and therefore if they would be without daungers of error or deceiuing, wee are to cleaue vnto the doctrine of Chriſt, which as thoſe of Col- Math 7.

siæ, so we are alreadie possessed of, secondly hee compareth it vnto a tree: when hee willeth vs to bee rooted therein, for as the tree being deepely rooted, is sufficiently strengthened and stayed against all force of winde and weather, though it seeme of body very weake, so whosoeuer is throughly fastned, and rooted in Christ, is not by any subtilnes of Sathan, or his elusions able to be brought from the good and vertuous kinde of life, wherein he is already rooted, though to the worlde hee seeme in power very weake, experience is giuen vs in the notable examples, of Iohn Wickliefe, Martine Luther, Iohn OEcolampadius, and Huldericke Zuinglius, weake men of person and power, hauing mighty Emperours, and powers against them, with Popes and their Sinagogues of Priests, their Cloisters of Friers, thundring out great and mighty woordes, yet these brittel earthen vessels, being rooted, and built in Christ, could not bee cast downe from their profession that they hadde receiued, and for further proofe of Gods goodnes, towards such as was rooted and built, and established in the faith. The notable volumes gathered

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by (that man of God) Iohn Foxe, doth manifeſt vnto vs, to the furthering of vs into the ſame thing, and to comfort and ſtrengthen vs in the like triall, if it pleaſe God to accept of vs. We are content manye of vs to giue that booke a place to lie in our houſe, and ſometime to reade therein for pleaſure ſake, but howe little wee profite therein, to be rooted, and built in the faith of ſuch as ſuffered, for that they were eſtabliſhed in the faith, our too too much waltering in ſinne and wickedneſſe doth teſtifie againſt vs, ſo ẏ we learne here not onely from the Apoſtles exhortations, but alſo from examples, here in part nominated, *That if we be not rooted in Chriſt, and ingraffed in him, we are eaſily carried about with euery winde of doctrine, euen as the tree that is not thoroughly rooted, is ouerthrowne with euery blaſt of winde, &c.*

Thirdly he compareth it vnto a houſe, in that he ſaith wee muſt be built, for as the houſe, which hath no foundation, or whoſe foundation is not ſure, cannot chooſe but in very ſhort time muſt needes fall, euen ſo happeneth it to him, or them, which do not builde vpon Chriſt, or very ſlenderly haue laide their foundation in him, and

such are thus knowne, for that they doe not sticke and cleaue to his worde, and therefore cannot bee saide to haue built soundely vpon Christ, but thorough inconstancye and weakenesse, as it were, hauing a wauering faith not surely grounded on the Scriptures of God in Christ, so that we see that resting vpon Christ, and his word, we haue a sure pathway to walke in, without all daunger of going astray, which is no small commendation of faith, for the effectes of it: furthermore we see that we must so profit and goe forwarde in Gods worde, vntill suche time as wee haue taken roote in it, vntill we finde our selues turned and chaunged into it. And that all those Papistes:, and whosoeuer, which walke not in Christ, which are not rooted in him, and which are not built in him, they cannot chuse but wander and goe astray, into blinde wayes and pathes of their owne inuentions, according to the foolishe imaginations of their owne braines, alwayes vnquiet, and alwayes wandring out of the way, as it is sufficiently to be seene in all the doings of Popishe deuinitie, suche wauering, suche chaunging, suche chopping, and wresting

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as it woulde pitty any faithfull Chriſtian to ſee ſuch ſilly ſoules, to be ſo miſerably toſt and turmoilde, and can neuer ſtay, nor agree in one, graunting ſuch abſurdities, that bopes of fiue or ſixe yeares of age, will be aſhamed to make ſuch fooliſhe and dunſticall reaſons, or to beleeue ſuch apparant vntruthes, but it is true that the Apoſtle ſaith in the ſeconde to the Theſſalonians, 2. chapt. *That God ſendeth them ſtrong deluſions that they ſhould beleeue lyes, that all they may bee damned which beleeue not the truth, but haue pleaſure in vnrighteouſnes. And ſtabliſhed in the faith as ye haue beene taught.*

Theſe wordes are nothing, but an expoſition of the other, for the which before he vſeth the figuratiue maner of ſpeache as hath beene before opened, exhorting them *to walke, to be built, and rooted in Chriſt, as they had receiued him*, ſo hee ſheweth what he doth meane, namely: *to be eſtabliſhed in the faith, as they had beene taught*. Onely this much I adde, that whereas hee ſaith before, *as they had receiued Chriſt the Lord*, and here, *As they had beene taught*, the cauſe of theſe ſpeaches was: for that the falſe Apoſtles, did pretende the name of

Chriſt

Christ as well as the true Apostles, to delude and deceaue the Collossians, withall the Apostle helpeth that their subtill practises with two defences, first, in that hee biddeth them, *Continue and walke in Christ the Lord, as they had receiued him*, a perfect and sufficient obsoluer of the lawe and the Ceremonies thereof, and they knewe full well how they had already, *Receiued Christ the Lord*, and so he biddeth them *Continue*. Secondly, *As they had beene taught*, approuing the doctrine of Epaphras, their minister for suche a perfite doctrine, that they needed not giue care vnto any other whatsoeuer, although they shewe neuer so faire shewes and coullours, and seeme to yeelde neuer so strong reasons, if that in any point it were contrary to that which they had already receiued, or had beene taught, and so not to be moued therefrom. But to increase & abound in that they had receiued and hard, and to grow ripe therin to profite therby dayly more and more. Where briefly we haue this to learne, that it is not sufficient for vs to beginne well, but we must continue, wee must alwayes learne in the schoole of Christ, and this S. Paule doth greatly commende in

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the 1. Epiſtle to the Corinth. 1. 5. verſe. *I thanke my God alwaies* (ſaith he) *on your behalfe, for the grace of God which is giuen you in Ieſus Chriſt, that in all thinges yee are made riche in him, in all kind of ſpeach, & in all knowledge, as the teſtimony of Ieſus Chriſt hath beene confirmed in you*: alſo in the firſt chapt. to theſe Colloſſ. & 10. verſe he prayeth for the ſame thinges, wherewithall he would haue theſe Colloſsians abounde, for this cauſe wee alſo ſince the daye wee heard of it, ceaſe not to pray for you, and to deſire that yee might bee filled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding. That yee might walke worthye of the Lorde, and pleaſe him in all thinges being fruitful in all good workes, and increaſing in the knowledge of God. 1. Cor. 1.

And therfore let vs according to the exhortation of this godlye Apoſtle, ſo endeuour our ſelues, euery one of vs, of what calling ſoeuer, that wee maye not onelye walke in Chriſt, but that wee maye haue our hearts, & mouthes filled, w̄ the knowledge of Ieſus Chriſt, abounding therein *With thankeſgiuing*.

Heere he bringeth them in minde, from whence

whence fayth commeth, not of themselues least they should bee puffed vp with pryde, but rather that they staye, and rest themselues in it, as the free gift of God, and that with fear and reuerence. If I should heere discourse of ingratitudes, I might spend muche time, and make a great volume, of our vnthankefulnes in England, for the benefite of the gospel, and innumerable benefites temperall, bestowed vpon vs this Englishe nation. Heere wee are admonished, not to bee vnthankefull vnto God for his benefites, seeing they are of him, and not of our selues, for he worketh in vs, both the will, and the deede, of his good-will to vs: all goodnesse commeth from him, & is to be receiued with thanksgiuing, yea, continually: yea not onely, while we receiue a benefite, but alwayes, as the Prophet Dauid sayth: *I will giue thankes vnto thee without ceasing.* We are all ready inough, to call for that we want, and hauing receiued, for a time do thank God, and to serue him, as when wee are afflicted, either with euil weather, or sickenesse, or present daungers of enemies, and then hauing our request once graunted, we for the time are thankefull, but after a

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while, wee forget all the good receiued, & ſo to be contiuually vnthankefull. The Lorde forgiue vs our former vnthankefulnes, and nowe at the laſt, ſeeing his vnſpeakeable loue towardes vs, in ſo miraculouſly preſeruing the Queene, and defending our land, from the purpoſed bloodie inuations of enemies at whome: enemies abroade, and eſpecially for the continuaunce of his goſpell, that we may continually be thankefull vnto the Lord our God, without ceaſing, euen all the dayes of our lyfe, deſiring the Lord, that of his infinite mercy, that he wil continue it, and make vs to walke in it, to builde vppon it, to abound in the knowledge of the ſame. Whiche hee graunt vs, for his Chriſtes ſake, no doubt of it, our vnthankefulneſſe is often times the cauſe why we are bereued of ỹ benefits which God vſeth to beſtow vpon vs his ſeruauntes, as it appeareth in the firſt chapter of the Prophet Eſay. Where the Lorde reproueth the Iewes for their vnthankefulnes,

*Sith the Oxe knoweth his owner, and the Aſſe his maiſters ſtable, but Iſraell hath not knowne mee. &c.*

Alſo Ezechiel in the 16. chapter, ſetting

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out in the presence of God, the great benefites that hee had done to Ierusalem, after ỳ repetitiõ of the same, reckoneth vp what terrible plagues were ordained for them, for their vnthankefulnes. The Lord preserue his chosen Elizabeth, her Godlye & wise Counsell, all those of the Nobilitie that further and fauour the Gospell in sinceritie of hart, defende this Iland of England, from all inuasions of bloudy enemies, giue all subiectes obedient harts vnto her Maiestie, and to those by her set in authoritie, confound the Pope and all Papistes, and all Traytors, by the power of our Lord Iesus Christ. The Lord turn away all his wrath from vs, and make vs now thankeful vnto him, for all his giftes blessinges, & benefites, & especially for his gospell, & giue vs obedience vnto ỳ same, *That as wee haue receiued Christ Iesus the Lord, so we may walke in him, rooted & built in him, and stablished in the faith as wee haue bene taught, abounding therein with thankesgiuing*, which God graunt vs in mercy for Iesus Christs sake, to whom w̃ the father and the holy ghost, bee all honor and glory now and for euer, Amen.

FINIS.